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THE MARKS OF A WORK OF THE TRUE SPIRIT.

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1 JOHN, CHAP. iv. VERSE 1.

Beloved, believe not every Spirit, but try the Spirits whether they are of God: Becauſe many falſe Prophets are gone out into the World.

[Continued from page 84.]

5. IF the Spirit that is at work among a people *operates as a Spirit of love to God and man*, 'tis a ſure ſign that 'tis the Spirit of God. This ſign the Apoſtle inſiſts upon from the 6th verſe to the end of the chapter: *Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God: He that loveth not, knoweth not God, for God is love, &c.* Here 'tis evident, that the Apoſtle is ſtill comparing thoſe two ſorts of perſons that are influenced by the oppoſite kinds of Spirits; and mentions *love*, as a mark

by which we may know who has the true Spirit: But this is eſpecially evident by the 12th and 13th verſes. *If we love one another, God dwelleth in us, and his love is perfected in us: Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* In theſe verſes *love* is ſpoken of, as if it were that wherein the very name of the Holy Spirit conſiſted; or as if divine love dwelling in us, and the Spirit of God dwelling in us, were the ſame thing; as it is alſo in the two laſt verſes of the foregoing chapter; as alſo in the 16th verſe of this chapter. Therefore this laſt mark which the Apoſtle gives of the true Spirit, he ſeems to ſpeak of as the moſt eminent; and ſo inſiſts much more largely upon it, than upon all the reſt; and ſpeaks expreſsly of both love to God and men; of *love to men*, in the 7th, 11th and 12th verſes; and of *love to God*, in the 17th, 18th, and 19th verſes; and of both together, in the two laſt verſes; and of *love to men*, as ariſing from *love to God*, in theſe two laſt verſes.

Therefore, when the Spirit that is at work amongſt a people, tends this way, and brings many of them to high and exalting thoughts of the divine Being, and his glorious perfections; and works in them an admiring, delightful ſenſe of the excellency of Jeſus Chriſt; repreſenting him as the chief among ten thouſands, altogether lovely, and makes him precious to the ſoul; winning and drawing the heart with thoſe motives and incitements to love, which the Apoſtle ſpeaks of in that paſſage of ſcripture we are upon, *viz.* the wonderful, free love of God, in giving his only begotten Son to die for us; and the wonderful dying love of Chriſt to us, who had no love to him, but were his enemies; as ver. 9, 10. *In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.* And ver. 16. *And we have known, and believed the love that God hath to us.* And ver. 19. *We love him, becauſe he firſt loved us.* The Spirit excites to love on theſe motives; and makes the attributes of God, as revealed in the Goſpel and manifeſted in Chriſt, delightful objects of contemplation; and makes the ſoul to long after God and Chriſt, after their preſence and communion, and acquaintance with them, and conformity to them; and to live ſo as to pleaſe and honor them:

And alſo quells contentions among men, and gives a Spirit of peace and good-will, excites to acts of outward kindneſs, and earneſt deſires of the ſalvation of others ſouls; and cauſes a delight in thoſe that appear as the children of God, and followers of Chriſt: I ſay, when a Spirit operates after this manner, among a people, there is the higheſt kind of evidence of the influence of a true and divine Spirit.

Indeed there is a counterfeit of love, that often appears amongſt thoſe that are led by a Spirit of deluſion: There is commonly, in the wildeſt enthuſiaſts, a kind of union and affection that appears in them one towards another, ariſing from ſelf-love, occaſioned by their agreeing one with another in thoſe things wherein they greatly differ from all others, and for which they are the objects of the ridicule of all the reſt of mankind; which naturally will cauſe them ſo much the more to prize the eſteem they obſerve in each other, of thoſe peculiarities that make them the objects of others contempt: So the ancient *Gnosticks* and the wild *Fanaticks*, that appeared in the beginning of the Reformation, boaſted of their great love one to another: One ſect of them in particular, calling themſelves the *Family of Love.* But this is quite another thing than that Chriſtian love that I have juſt deſcribed; 'tis only the working of a natural ſelf-love, and no true *benevolence*, any more than the union and friendſhip which may be among a company of pirates that are at war with all the reſt of the world. There is ſufficient ſaid in this paſſage of St. John, that we are upon, of the nature and motive of a truly Chriſtian love, thoroughly to diſtinguiſh it from all ſuch counterfeits. It is love that ariſes from an apprehenſion of the wonderful riches of free grace, and ſovereignty of God's love to us, in Chriſt Jeſus; being attended with a ſenſe of our own utter unworthineſs, as in ourſelves the enemies and haters of God and Chriſt, and with a renunciation of all our own excellency and righteouſneſs. See Ver. 9, 10, 11, and 19. The ſureſt character of true divine ſupernatural love, diſtinguiſhing it from counterfeits that do ariſe from a natural ſelf-love, is that that Chriſtian virtue ſhines in it, that does above all others renounce and abaſe, and annihilate ſelf, *viz. humility.* Chriſtian love, or true charity, is an humble love. 1 Cor. xiii. 4, 5. *Charity vaunteth not itſelf, is not puffed up, doth not behave itſelf un-*

ſeemly, ſeeketh not her own, is not eaſily provoked. When therefore we ſee love in perſons, attended with a ſenſe of their own littleneſs, vileneſs, weakneſs, and utter inſufficiency; and ſo with ſelf-diffidence, ſelf-emptineſs, ſelf-renunciation, and poverty of Spirit, there are the manifeſt tokens of the Spirit of God: He that thus dwells in love, dwells in God, and God in him. The love the Apoſtle ſpeaks of, as a great evidence of the true Spirit, is *God's love*, or *Chriſt's love*; as ver. 12.—*His love is perfected in us.* What kind of love that is, we may ſee beſt in what appeared in Chriſt, in the example he ſet up, when he was here upon earth. The love that appeared in that Lamb of God, was not only a love to friends, but to enemies, and a love attended with a meek and humble Spirit. *Learn of me*, ſays he, *for I am meek and lowly in heart.*

Love and humility are two things the moſt contrary to the Spirit of the Devil, of any thing in the world; for the character of that evil Spirit, above all things, conſiſts in pride and malice.

Thus I have ſpoken particularly to the ſeveral marks the Apoſtle gives us of a work of the true Spirit. There are ſome of theſe things the Devil would not do if he could: Thus, he would not awaken the conſcience, and make men ſenſible of their miſerable ſtate by nature, by reaſon of ſin, and ſenſible of their great need of a Saviour: And he would not confirm men in a belief, that Jeſus is the Son of God, and the Saviour of ſinners; or raiſe men's value and eſteem of him: He would not beget in men's minds an opinion of the neceſſity, uſefulneſs and truth of the Holy Scriptures, or incline them to hearken to them, or make much uſe of them; nor would he go about to ſhew men the truth, in things that concern their ſouls intereſt; to undeceive them, and lead them out of darkneſs into light, and give them a view of things as they are indeed. And there are other things that the Devil neither can nor will do: He will not give men a Spirit of divine love, or Chriſtian humility and poverty of Spirit; nor could he if he would: He can't give thoſe things which he has not himſelf: Theſe things are as contrary as poſſible to his nature. And therefore, when there is an extraordinary influence or operation appearing upon the minds of a people, if theſe things are found in it, we are ſafe in determining, that 'tis the work of God, whatever other circumſtances it may be at-

tended with, whatever inſtruments are employed, whatever methods are taken to promote it; whatever means a ſovereign God, whoſe judgments are a great deep, makes uſe of to carry it on; and whatever motions there may be of the animal Spirits, whatever effects may be wrought on men's bodies. Theſe marks, that the Apoſtle has given us, are ſufficient to ſtand alone, and ſupport themſelves; and wherever they be, they plainly ſhew the finger of God, and are ſufficient to outweigh a thouſand ſuch little objections, as many make from oddities, irregularitles, and errors in conduct, and the deluſions and ſcandals of ſome profeſſors.

Object. But here ſome may object againſt the ſufficiency of the marks given, what the Apoſtle Paul ſays, in the 2d Cor. xi. 13, 14. *For ſuch are falſe Apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt; and no marvel, for Satan himſelf is transformed into an Angel of Light.*

To which I anſwer, That this can be no objection againſt the ſufficiency of theſe marks, to diſtinguiſh the true Spirit from the falſe Spirit, in thoſe *falſe Apoſtles* and *falſe Prophets*, which the Apoſtle ſpeaks of, in whom the Devil was *transformed into an Angel of Light*, becauſe it is principally with a view to them that the Apoſtle gives theſe marks; as appears by the words of the text, *Believe not every Spirit, but try the Spirits, whether they be of God:* And this is the reaſon he gives, *Becauſe many falſe Prophets are gone out into the world:* 'There 'are *many gone into the world* that are the Miniſters of the 'Devil, that *transform themſelves* into the Prophets of God, 'in whom the Spirit of the Devil *is transformed into an An-* 'gel of Light; therefore try the Spirits by theſe rules that I 'ſhall give you, that you may be able to diſtinguiſh the true 'Spirit from the falſe Spirit, under ſuch a crafty diſguiſe.' Thoſe *falſe Prophets* the Apoſtle John ſpeaks of, are doubtleſs the ſame ſort of men with thoſe *falſe Apoſtles*, and *deceitful workers*, that the Apoſtle Paul ſpeaks of, in that place in the 2d of Corinthians, in whom *the Devil was transformed into an Angel of Light:* And therefore we may be ſure, that theſe marks the Apoſtle gives, are eſpecially adapted to diſtinguiſh between the true Spirit, and the Devil transformed into an Angel of Light, becauſe they are given eſpecially for that end; that is the Apoſtle's declared purpoſe and deſign, to give

marks, by which the true Spirit may be diſtinguiſhed from that ſort of counterfeits.

And if we look over what is ſaid about theſe *falſe Prophets*, and *falſe Apoſtles*, (as there is much ſaid about them in the New Teſtament) and take notice in what manner the Devil was transformed into an Angel of Light in them, we ſhall not find any thing that in the leaſt injures the ſufficiency of theſe marks to diſtinguiſh the true Spirit from ſuch counterfeits. The Devil transformed himſelf into an Angel of Light, as there was in them a ſhew, and great boaſts of extraordinary knowledge in divine things. Col. ii. 8. 1 Tim. i. 6, 7. and chap. vi. 3, 4, 5. 2 Tim. ii. 14, 16, 17, 18. Tit. i. 10, 16. Hence their followers called themſelves Gnoſticks, from their great pretended knowledge: And the Devil, in them, mimicked the miraculous gifts of the Holy Spirit, in Viſions, revelations, prophecies, miracles, and the immediate conduct of the Spirit in what they did: Hence they are called *falſe Apoſtles*, and *falſe Prophets*: See Matth. xxiv. 24. Again, there was a falſe ſhew of, and lying pretences to great holineſs and devotion in words, Rom. xvi. 17, 18. Eph. iv. 14. Hence they are called *deceitful workers*, and *wells*, and *clouds without water*, 2 Cor. xi. 13. 2, Pet. ii. 17. Jude 12. There was alſo in them a ſhew of extraordinary piety and righteouſneſs, in their ſuperſtitious worſhip, Col. ii. 16, 17, 18, 21, 22, 23. So they had a falſe, proud, and bitter zeal, Gal. iv. 17, 18. 1. Tim. i. 6. and chap. vi. 4, 5. And likewiſe a falſe *ſhew of humility*, in affecting an extraordinary outward meanneſs and dejection, when indeed they were *vainly puffed up with their fleſhly mind*, and made a righteouſneſs of their humility, and were exceedingly lifted up with their eminent piety, Col. ii. 18, 23. But how do ſuch things as theſe, in the leaſt injure thoſe things that have been mentioned as the diſtinguiſhing evidences of the true Spirit?

Beſides ſuch vain ſhews, which may be from the Devil, there are common influences of the Spirit, which are often miſtaken for ſaving grace: But theſe are out of the queſtion, becauſe, though they are not ſaving, yet are the work of the true Spirit.

Having thus fulfilled what I at firſt propoſed, in conſidering what are the certain, diſtinguiſhing marks, by which we may ſafely proceed in judging of any work that falls under our ob-

ſervation, whether it be the work of the Spirit of God or no; I now proceed to the

APPLICATION.

I. From what has been ſaid, I will venture to draw this inference, *viz. That that extraordinary influence that has lately appeared on the minds of the people abroad in this land, cauſing in them an uncommon concern and engagedneſs of mind about the things of religion, is undoubtedly, in the general, from the Spirit of God.* There are but two things that need to be known, in order to ſuch a work's being judged of, *viz. facts* and *rules.* The *rules* of the word of God we have had laid before us; and as to *facts*, there are but two ways that we can come at them, ſo as to be in a capacity to compare them with the *rules*, either by our own obſervation, or by information from others that have had opportunity to obſerve.

As to this work that has lately been carried on in the land, there are many things concerning it that are notorious, and known by every body, (unleſs it be ſome that have been very much out of the way of obſerving and hearing indeed) that unleſs the Apoſtle John was out in his rules, are ſufficient to determine it to be, in general, the work of God. 'Tis notorious, that the Spirit that is at work, takes off perſons minds from the vanities of the world, and engages them in a deep concern about a future and eternal happineſs in another world, and puts them upon earneſtly ſeeking their ſalvation, and convinces them of the dreadfulneſs of ſin, and of their own guilty and miſerable ſtate as they are by nature. It is notorious, that it awakens men's conſciences, and makes them ſenſible of the dreadfulneſs of God's anger, and cauſes in them a great deſire, and earneſt care and endeavor to obtain his favour. It is notorious, that it puts them upon a more diligent improvement of the means of grace which God has appointed. It is alſo notorious, that, in general, it works in perſons a greater regard to the Word of God, and deſire of hearing and reading of it, and to be more converſant with the Holy Scriptures than they uſed to be. And it is notoriouſly manifeſt, that the Spirit that is at work, in general, operates as a Spirit of truth, making perſons more ſenſible of what is really true, in thoſe things that concern their eternal ſalvation: As that they muſt die, and that life is very ſhort and uncertain; that there is a great, ſin-hating God, that they are accountable to, and will

fix them in an eternal ſtate in another word, and that they ſtand in great need of a Saviour. It is furthermore notorious, that the Spirit that is at work, makes perſons more ſenſible of the value of that Jeſus that was crucified, and their need of him; and that it puts them upon earneſtly ſeeking an intereſt in him. It can't be, but that theſe things ſhould be apparent to people in general through the land: For theſe things ben't done in a corner; the work that has been wrought has not been confined to a few towns, in ſome remoter parts of the land, but has been carried on in many places in all parts of the land, and in moſt of the principal, and moſt populous, and public places in it, (Chriſt, in this reſpect, has wrought amongſt us, in the ſame manner that he wrought his miracles in Judea) and has now been continued for a conſiderable time; ſo that there has been a great deal of opportunity to obſerve the manner of the work. And all ſuch as have been much in the way of obſerving the work, and have been very converſant with thoſe that have been the ſubjects of it, do ſee a great deal more that, by the rules of the Apoſtle, does clearly and certainly ſhew it to be the work of God.

And here I would obſerve, That the nature and tendency of a Spirit that is at work, may be determined with much greater certainty, and leſs danger of being impoſed upon, when it is obſerved in a great multitude of people of all ſorts, and in various different places, than when it is only ſeen in a few, in ſome particular place, that have been much converſant one with another. A few particular perſons may agree to put a cheat upon others, by a falſe pretence, and profeſſing things that they never were conſcious to in their own minds: But when the work is ſpread over great part of a country, in places diſtant one from another, among people of all ſorts, and all ages, and in multitudes of perſons, of ſound mind, good underſtanding, and known integrity; there would be the greateſt abſurdity in ſuppoſing that, by all the obſervation that can be made, by all that is heard from them and ſeen in them, for many months together, by thoſe that are moſt intimate with them in theſe affairs, and have long been acquainted with them, that yet it can't be determined, what kind of influence the operation they are under, has upon people's minds, whether it tends to awaken their conſciences, or to ſtupify them; whether it tends to incline them more to ſeek their

ſalvation, or neglect it; whether it ſeems to confirm them in a belief of the Scriptures, or to lead them to Deiſm; whether it makes them have more regard to the great truths of religion, or leſs; and ſo in other things. There is probably no particular perſon here preſent, that thinks himſelf to have a right to be treated as one of a ſound mind, and common ſenſe, and veracity, but would think himſelf abuſed, if he ſhould declare to others, that he had altered his mind in theſe and thoſe particulars; he now found himſelf convinced of the truth of this or that, that formerly he did not believe; and that he found in himſelf ſuch and ſuch fears, that he don't uſe to have; or found a greater averſion than he was wont to have, or a greater eſteem and affection to ſuch and ſuch things; and thoſe that he made ſuch a profeſſion to would not believe him, tho' they had long been converſant with him, and tho' he perſiſted in this profeſſion for many months together, and nothing appeared in him but what agreed thereto. But much more unreaſonable it would be, when ſuch profeſſions are made, not by a particular perſon only, but by a great part of a people in a land, to ſuppoſe that they all agree in profeſſing what indeed they do not feel in their ſouls.

And here it is to be obſerved, That for perſons to profeſs, that they are convinced of theſe or thoſe divine truths; or that they eſteem and love ſuch divine things, in a ſaving manner; and for them to profeſs, that they are more convinced or confirmed in the truth of them, than they uſed to be, and find that they have a greater regard to them than before they had, are two very different things. Perſons of honeſty and common ſenſe have much greater right to demand credit to be given to the latter profeſſion, than to the former; (tho' in the former it is vaſtly leſs likely that a people ſhould be deceived, than ſome particular perſons.) But whether perſons convictions, and the alteration in their diſpoſitions and affections, be in a degree and manner that is ſaving, is beſide the preſent queſtion. If there be ſuch effects on people's judgments, diſpoſitions and affections, as have been ſpoken of, whether they be in a degree and manner that is ſaving or no, it is nevertheleſs a ſign of the influence of the Spirit of God. Scripture rules ſerve to diſtinguſh the common influences of the Spirit of God, as well as thoſe that are ſaving, from the influence of other cauſes.

And as I am one, that, by the providence of God, have, for ſome months paſt, been much amongſt thoſe that have been the ſubjects of that work, that has of late been carried on in the land; and particularly, have been abundantly in the way of ſeeing and obſerving thoſe extraordinary things that many perſons have been much ſtumbled at; ſuch as perſons crying out aloud, ſhrieking, being put into great agonies of body, and deprived of their bodily ſtrength, and the like; and that in many different towns; and have been very particularly converſant with great numbers of ſuch, both in the time of their being the ſubjects of ſuch extraordinary influences, and afterwards, from time to time, and have ſeen the manner and iſſue of ſuch operations, and the fruits of them, for ſeveral months together; many of them being perſons that I have long known, and have been intimately acquainted with them in ſoul concerns, before and ſince; So I look upon myſelf called on this occaſion to give my teſtimony, that ſo far as the nature and tendency of ſuch a work is capable of falling under the obſervation of a by-ſtander, to whom thoſe that have been the ſubjects of it have endeavoured to open their *hearts*, or can be come at by diligent and particular enquiry, this work has all thoſe marks that have been ſpoken of; in very many inſtances, in every article, and particularly in many of thoſe that have been the ſubjects of ſuch extraordinary operations, all thoſe marks have appeared in a very great degree.

Thoſe in whom have been theſe uncommon appearances, have been of two ſorts; either thoſe that have been in great diſtreſs, in an apprehenſion of their ſin and miſery; or thoſe that have been overcome with a ſweet ſenſe of the greatneſs, wonderfulneſs and excellency of divine things. Of the multitude of thoſe of the former ſort, that I have had opportunity to obſerve, and have been acquainted with, there have been very few, but that by all that could be obſerved in them, in the time of it, or afterwards, their diſtreſs has ariſen from real, proper conviction, and a being in a degree ſenſible of that which was the truth. And tho' I don't ſuppoſe, when ſuch things were obſerved to be common, that perſons have laid themſelves under thoſe violent reſtraints, to avoid outward manifeſtations of their diſtreſs, that perhaps they otherwiſe would have done; yet there have been very few in whom there has been any appearance of feigning or affecting ſuch manifeſtations, and

very many for whom it would have been undoubtedly utterly impoſſible for them to avoid them. Generally thoſe that have been in theſe agonies, have appeared to be in the perfect exerciſe of their reaſon; and thoſe of them that have been able to ſpeak, have been well able to give an account of the circumſtances of their minds, and the cauſe of their diſtreſs, in the time of it, and well able to remember, and give an account afterwards. I have known a very few inſtances of thoſe, that in their great extremity, have for a ſhort ſpace been deprived, in ſome meaſure, of the uſe of reaſon; but among the many hundreds, and it may be thouſands, that have lately been brought to ſuch agonies, I never yet knew one, laſtingly deprived of their reaſon. In ſome that I have known, melancholy has evidently been mixt; and when it is ſo, the difference is very apparent; their diſtreſſes are of another kind, and operate quite after another manner, than when their diſtreſs is from a mere conviction: 'Tis not truth only that diſtreſſes them, but many vain ſhadows and notions, that won't give place either to ſcripture or reaſon. Some in their great diſtreſs, have not been well able to give an account of themſelves, or to declare the ſenſe they have of things, or to explain the manner and cauſe of their trouble to others, that yet I have had no reaſon to think were not under proper convictions, and in whom there has been manifeſted a good iſſue. But this won't be at all wondered at, by thoſe who have had much to do with ſouls under ſpiritual difficulties. Some things that they are ſenſible of, are altogether new to them, their ideas and inward ſenſations are new, and what they therefore knew not how to accommodate language to, or to find words to expreſs. And ſome who on firſt inquiry, ſay they know not what was the matter with them, on being particularly examined and interrogated, have been able to repreſent their caſe, tho' of themſelves they could not find expreſſions, and forms of ſpeech to do it.

Some ſay, they think that the terrors that ſuch perſons are in, that have ſuch effects on their bodies, is only a *fright*. But certainly there ought to be a diſtinction made, between a very great fear, and extreme diſtreſs, ariſing from an apprehenſion of ſome dreadful *truth*, that is a cauſe that is fully proportionable to ſuch an effect, and a needleſs cauſeleſs fright: Which is of two kinds; either when perſons are terrified with that which is not the truth; (of this I have ſeen very few in-

ſtances, unleſs in caſes of melancholy:) Or ſecondly, when perſons are under a childiſh fright only from ſome terrible outward appearance and noiſe, and a general notion thence ariſing, that there is ſomething or other terrible, they know not what; without having in their minds the apprehenſion of any particular terrible truth whatſoever; of ſuch a kind of fright I have ſeen very little appearance, either among old or young.

Thoſe that are in ſuch extremity, commonly expreſs a great ſenſe of their exceeding wickedneſs, the multitude and aggravations of their actual ſins, and the dreadful pollution, enmity, and perverſeneſs of their hearts, and a dreadful obſtinacy and hardneſs of heart; a ſenſe of their great guilt in the ſight of God, and the dreadfulneſs of the puniſhment that ſin expoſes to: Very often they have a lively idea of the horrible pit of eternal miſery; and at the ſame time it appears to them, that a great God, that has them in his hands, is exceeding angry with them; his wrath appears amazingly terrible to them: God appearing to them ſo much provoked, and his great wrath ſo incenſed, they are apprehenſive of great danger, that he will not bear with them any longer; but will now, forthwith, cut them off, and ſend them down to the dreadful pit they have in view; at the ſame time ſeeing no refuge: They ſee more and more of the vanity of every thing they uſed to truſt to, and flatter themſelves in; till they are brought wholly to deſpair in all, and to ſee that they are at the diſpoſal of the mere will of the God that is ſo angry with them. Very many, in the midſt of their extremity, have been brought to an extraordinary ſenſe of their fully deſerving that wrath and deſtruction, which is then before their eyes; and at the ſame time, that they have feared every moment, that it would be executed upon them, they have been greatly convinced, that it would be altogether juſt that it ſhould, and that God is indeed abſolutely ſovereign: And very often, ſome text of Scripture, expreſſing God's ſovereignty, has been ſet home upon their minds, whereby their minds have been calmed, and they have been brought, as it were, to lie at God's foot; and after great agonies, a little before light has ariſen, they have been compoſed and quiet, in a kind of ſubmiſſion to a juſt and ſovereign God; but their bodily ſtrength much ſpent, and ſometimes their lives, to appearance almoſt gone; and then light has appeared, and a glorious Redeemer, with his wonderful, all-

ſufficient grace, has been repreſented to them, often, in ſome ſweet invitation of Scripture. Sometimes the light comes in ſuddenly, ſometimes more gradually, filling their ſouls with love, admiration, joy, and ſelf-abaſement; drawing forth their hearts in longing after the excellent lovely Redeemer, and longings to lie in the duſt before him; and longings that others might behold him, and embrace him, and be delivered by him; and longings to live to his glory: But ſenſible that they can do nothing of themſelves; appearing vile in their own eyes, and having much of a jealouſy over their own hearts. And all the appearances of a real change of heart have followed; and grace has acted, from time to time, after the ſame manner that it uſed to act in thoſe that were converted formerly, with the like difficulties, temptations, buffetings, and the like comforts; excepting that in many, light and comfort have been in higher degree than ordinary. Many very young children have been thus wro't upon. There have been ſome inſtances very much like thoſe Demoniacks which we read of, Mark i. 26. and chap. ix. 26. of whom we read, that *when the Devil had cried with a loud voice, and rent them ſore, he came out of them.* And probably thoſe inſtances were deſigned for a type of ſuch things as theſe. Some have ſeveral turns of great agonies, before they are delivered: And ſome have been in ſuch diſtreſſes, and it has paſſed off, and no deliverance at all has followed.

Some object againſt it, as great confuſion, when there is a number together, in ſuch circumſtances, making a noiſe; and ſay, God can't be the author of it, becauſe he is the God of order, not of confuſion. But let it be conſidered, what is the proper notion of confuſion, but the breaking that order of things, whereby they are properly diſpoſed, and duly directed to their end, ſo that the order and due connection of means being broken, they fail of their end; but conviction and converſion of ſinners is the obtaining the end of religious means. Not but that I think, that perſons that are thus extraordinarily moved, ſhould endeavour to refrain from ſuch outward manifeſtations, what they well can, and ſhould refrain to their utmoſt, in the time of the ſolemn worſhip. But if God is pleaſed to convince the conſciences of perſons, ſo that they can't avoid great outward manifeſtations, even to the interrupting, and breaking off thoſe public means they were attending, I don't think this is confuſion, or an unhappy interruption, any more

than if a company ſhould meet on the field to pray for rain, and ſhould be broken off from their exerciſe by a plentiful ſhower. Would to God that all the public aſſemblies in the land were broken off from their public exerciſes with ſuch confuſion as this the next Sabbath day! We need not be ſorry for the breaking the order of the means, by obtaining the end to which that order is directed: He that is going a journey to fetch a treaſure, need not be ſorry, that he is ſtopped by meeting the treaſure in the midſt of his journey.

Beſides thoſe that are overcome with conviction and diſtreſs, I have ſeen many of late that have had their bodily ſtrength taken away with the ſenſe of the glorious excellency of the Redeemer, and the wonders of his dying love; with a very uncommon ſenſe of their own littleneſs, and exceeding vileneſs attending it, with all expreſſions and appearances of the greateſt abaſement and abhorrence of themſelves: And not only new converts, but many that were, as we hope, formerly converted, whoſe love and joy has been attended with a flood of tears, and a great appearance of contrition and humiliation, eſpecially for their having lived no more to God's glory ſince their converſion; with a far greater ſight of their vileneſs, and the evil of their hearts, than ever they had; with an exceeding earneſtneſs of deſire to live better for the time to come, but attended with greater ſelf-diffidence than ever: And many have been even overcome with pity to the ſouls of others, and longing for their ſalvation.

And many other things I might mention in this extraordinary work, anſwering to every one of thoſe marks that have been inſiſted on. So that if the Apoſtle John knew how to give ſigns of a work of the true Spirit, this is ſuch a work.

Providence has caſt my lot in a place where the work of God has formerly been carried on: I had the happineſs to be ſettled in that place two years with the venerable Stoddard; and was then acquainted with a number, that, during that ſeaſon, were wrought upon, under his miniſtry; and have been intimately acquainted with the experiences of many others, that were wrought upon before under his miniſtry, in a manner agreeable to his doctrine, and the doctrine of all orthodox divines; and of late that work has been carried on there, with very much of theſe uncommon operations: But it is apparent to all to be the ſame work, not only that was

wrought there ſix or ſeven years ago, but elder Chriſtians there know it to be the ſame work that was carried on there, in their former paſtor's days, though there be ſome new circumſtances. And certainly we muſt throw by all the talk of converſion and Chriſtian experience; and not only ſo, but we muſt throw by our Bibles, and give up revealed religion, if this be not in general the work of God. Not that I ſuppoſe, that the degree of the influence of the Spirit of God, is to be determined by the degree of effect on men's bodies, or that thoſe are always the beſt experiences, that have the greateſt influence on the body.

And as to the imprudencies and irregularities, and mixture of deluſion that have been; it is not at all to be wondered at, that a reformation, after a long continued, and almoſt univerſal deadneſs, ſhould at firſt, when the revival is new, be attended with ſuch things. In the firſt creation, God did not make a complete world at once; but there was a great deal of imperfection, darkneſs, and mixture of chaos and confuſion, after God firſt ſaid, *Let there be light*, before the whole ſtood forth in perfect form. When God at firſt began his great work for the deliverance of his people, after their long continued bondage in Egypt, there were falſe wonders mixt with true, for a while; which hardened the unbelieving Egyptians, and made them to doubt of the divinity of the whole work. When the children of Iſrael firſt went about bringing up the Ark of God, after it had long been neglected, and had been long abſent, they *ſought not the Lord after the due order*, 1 Chron. xv. 13. At the time when the ſons of God came to preſent themſelves before the Lord, *Satan came alſo among them.* And Solomon's ſhips, when they *brought gold and ſilver and pearls*, alſo brought *apes and peacocks.* When day-light firſt appears, after a night of darkneſs, we muſt expect to have darkneſs mixt with light, for a while, and not to have perfect day, and the ſun riſen at once. The fruits of the earth are firſt green, before they are ripe, and come to their proper perfection gradually; and ſo, Chriſt tells us, *is the kingdom of God*, Mark iv. 26, 27. 28. *So is the kingdom of God; as if a man ſhould caſt ſeed into the ground, and ſhould ſleep, and riſe night and day; and the ſeed ſhould ſpring and grow up, he knoweth not how: For the earth bringeth forth food of herſelf; firſt the blade; then the ear; then the full corn in the ear.*

The imprudences and errors that have attended this work are the leſs to be wondered at, if it be conſidered, that it is chiefly young perſons that have been the ſubjects of it, who have leſs ſteadineſs and experience, and are in the heat of youth, and much more ready to run to extremes. Satan will keep men ſecure as long as he can; but when he can do that no longer, he often endeavours to drive them to extremes, and ſo to diſhonor God, and wound religion that way. And doubtleſs it has been one occaſion of much of the miſconduct there has been, that in many places, people that are the ſubjects of this work of God's Spirit, ſee plainly that their miniſters have an ill opinion of the work; and therefore, with juſt reaſon, durſt not apply themſelves to them as their guides in this work; and ſo are without guides: And no wonder that when a people are as ſheep without a ſhepherd, they wander out of the way. A people, in ſuch circumſtances eſpecially, ſtand in great and continual need of guides, and their guides ſtand in continual need of much more wiſdom than they have of their own. And if a people have miniſters that favor the work, and rejoice in it, yet 'tis not to be expected that either people or miniſters ſhould know ſo well how to conduct themſelves in ſuch an extraordinary ſtate of things, while it is new, and what they never had any experience of before, as they may, after they have had experience, and time to ſee the tendency, conſequences, and iſſue of things. The happy influence of experience is very manifeſt at this day, in the people among whom God has ſettled my abode. The work of God that has been carried on there this year, has been much purer than that which was wrought there ſix years before: It has ſeemed to be more purely ſpiritual; freer from natural and corrupt mixtures, and any thing ſavouring of enthuſiaſtic wildneſs and evtravagance: It has wrought more by deep humiliation and abaſement before God and men; and they have been much freer from imprudencies and irregularities. And particularly there has been a remarkable difference in this reſpect, that whereas many before, in their comforts and rejoicings, did too much forget their diſtance from God, and were ready, in their converſation together of the things of God, and of their own experiences, to talk with too much of an air of lightneſs, and ſomething of laughter; now they ſeem to have no diſpoſition to it, but rejoice with a more ſolemn, reveren-

tial, humble joy; as God directs the princes of the earth, Pſal. ii. 11. 'Tis not becauſe the joy is not as great, and in many of them much greater: There are many among us, that were wrought upon in that former ſeaſon, that have now had much greater communications from heaven than they had then; but their rejoicing operates in another manner: It only abaſes and ſolemnizes them; breaks their hearts, and brings them into the duſt: Now when they ſpeak of their joys, it is not with laughter, but a flood of tears. Thus thoſe that laughed before, weep now; and yet, by their united teſtimony, their joy is vaſtly purer and ſweeter than that which before did more raiſe their animal ſpirits. They are now more like Jacob, when God appeared to him at Bethel, when he ſaw the ladder that reached to heaven, and ſaid, *How dreadful is this place!* and like Moſes, when God ſhewed him his glory in the mount, when *he made haſte, and bowed himſelf unto the earth.*

(To be continued.)

[*For the Weſtern Miſſionary Magazine.*]

AN ESSAY
ON ENTHUSIASM.

IN a ſtrict and limited ſenſe, the human mind is only the ſubject of enthuſiam, when the paſſions, under the government, and influence of reaſon, rouſe, and enliſt all the energies of the ſoul, under their ſtandard, brace the nerves, and with a dignified, and ſweeping impetuoſity, urge to actions, noble, daring, generous, and ſublime; whatever elſe is aſcribed to enthuſiaſm, would be placed, by rational criticiſm, within the ſphere of fanaticiſm. But the term enthuſiaſm, is uſed with leſs preciſion, and more latitude, by ſome of the moſt elegant writers, than, perhaps, any other term in our language;—ſometimes they tell us of noble, generous, and exalted enthuſiaſm;—ſometimes of weak, and well-meaning enthuſiaſm;—and ſometimes of hot, violent, and mad enthuſiaſm. At other times they give us the term, without any diſtinguiſhing epithet; and frequently uſe the terms, enthuſiaſm and fanaticiſm indiſcriminately. Hence, enthuſiaſm is any

thing, and every thing, according to the taſte, and humour of the author, and appears to have no determinate meaning, except when it is applied to religious ſubjects, and then it is fanaticiſm, that is underſtood. This chaotic, and indefinite method of treating the ſubject, which has been floated down to us, in the books of great men, has had ſuch an influence on mankind, that the greater part of them have ſo long loſt ſight of the lines, which divide enthuſiaſm, from fanaticiſm, that if I ſhould, in this eſſay, trace theſe lines, and be governed by them, I would undoubtedly be conſidered, as an aſſuming innovator, and be expoſed to contend, with the pride of opinion, and the pertinacity of prejudice. Therefore, rather than tempt an unequal war, I ſhall ſacrifice my taſte, on the altar of cuſtom, and confine myſelf to conſider enthuſiaſm, as a ſpecies of fanaticiſm. And as it is religious enthuſiaſm, that I have principally in view, the importance of the ſubject requires, that I ſhould have recourſe to ſuch of the laws, of the operations of the human mind, as are calculated to ſhed light on the path, which I deſign to purſue.

Man is a moral agent, capable of moral actions; his actions are preceded by deciſions, and his deciſions are ſubject to the influence of his paſſions; but as the paſſions ſtand in need of a guide, they are placed under the government of reaſon; and reaſon, in her proper ſphere, is in ſubordination to God. The influence of the paſſions, on human deciſions, and notions, has been ſo univerſally underſtood, that in every age, when intereſting and important deciſions were depending, the paſſions have been addreſſed with animation and fervour; but the ſubject is placed beyond all controverſy, when we conſider, that God himſelf, from whom the human mind received its laws, in order to bring men to thoſe deciſions and actions, which he requires, has addreſſed their paſſions, in his word, in the moſt affecting manner. If this conciſe view of the ſubject is correct, then the human mind may be in an enthuſiaſtic ſtate, either, when the underſtanding is the ſubject of ignorance, or error, and conſequently incapable of affording the light, abſolutely neceſſary to the proper government of the paſſions, then they are left, without a capable guide, to impel their ſubject, to right, or left hand extremes, according to the impulſe of the moment; or, when the paſſions, as they often do, get into ſuch a ſtate of inſurrection, and tumult, that light from the

underſtanding is rejected, the voice of reaſon drowned, her authority trampled upon, and her laws diſobeyed. In either of theſe circumſtances, the mind is in a ſtate of enthuſiaſm. Under the influence of theſe principles, I proceed to obſerve, that a man is the ſubject of religious enthuſiaſm, when the paſſions, which have an operative influence on his religious deciſions and actions, are not under the government of that reaſon, which is in ſubordination to divine revelation. But it is carefully to be obſerved, that as we have no certain evidence, of the ſtate of any man's paſſions, except what is derived from his actions; therefore, when we obtain ſufficient teſtimony, that his religious actions are not under the government of that reaſon, which is in ſubordination to divine revelation, then we have all the teſtimony, that the nature of the caſe will admit, that the paſſions, which have an influence on thoſe actions, are not obedient to the voice of reaſon; whether this ſtate of things may be owing, to the want of ſufficient light, in the underſtanding, to guide them, or to the want of power, in the reaſon, to reduce them to, and keep them in, a proper ſtate of obedience; and conſequently, the man is the ſubject of religious enthuſiaſm.

I ſhall now proceed to that part of my ſubject, which divines call the application; and as the clergy are ſeldom favoured with any thing of the kind, I ſhall confine it to them entirely: but whether I may obtain many thanks, for my kindneſs, or not, is a queſtion of doubtful ſolution. As it is well known, that many of the clergy are charged with the crime of enthuſiaſm, I ſhall therefore, with all due ſubmiſſion, take the liberty to try the Rev. gentlemen, on the charge in queſtion, by the above principles, in order to ſtrike the line, between the innocent, and the guilty. And as no evidence of the religious ſtate of their minds, can be more favourable to them, than that which is taken from their pulpit diſcourſes, in which they proceed agreeably to their own taſte, I ſhall treat them with ſo much indulgence, as to bring all my teſtimony from that ſource: but in order to facilitate the progreſs, they ſhall be divided into three claſſes, according to their different modes of preaching, without paying any reſpect to the lines, which divide religious denominations from each other.

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1ſt. There are clergymen, who, in addreſſing their hearers,

confine themſelves, almoſt entirely, to the paſſions; and altho' the paſſions ſtand in abſolute need of light, in the underſtanding to govern them; and notwithſtanding, that God has ſet the example of addreſſing the underſtanding of men in the doctrines of revelation; yet theſe men deſpiſe the idea of addreſſing the underſtanding of their hearers, by an illuſtration of their doctrines, and content themſelves with ringing the change, through life, on about half a dozen whole ideas, and as many half ones; ſo that it is as difficult to find a rational idea, in ſome parts of their declamation, as to find a Proteſtant in Purgatory. Now theſe men are, evidently, not under the government of that reaſon, which is in ſubordination to divine revelation; therefore, they are enthuſiaſts. But ſome perſon will probably ſay, the man is too ſevere; nothing will pleaſe him, but deep, metaphyſical preaching. The reverſe of this is true. The ſcience of metaphyſicks is of utility in many caſes; but metaphyſical ſermons are generally more difficult to underſtand, than the text; and the man, who undertakes to lead his unlearned hearers to happineſs, by that road, is like the guide, who would lead a feeble Pennſylvanian over the Norwegian mountains, to take him the higheſt, and beſt road to Philadelphia. But ſtill, it muſt be granted, that thoſe preachers, who expect to promote the genuine happineſs of mankind, without endeavouring, according to their abilities, to put the human underſtanding in poſſeſſion of that light, which is eſſentially neceſſary to the proper government of the paſſions, are enthuſiaſts. However, if there are men, whoſe minds are of ſuch a nature, as to be capable of feeding on ſound, the nature and fitneſs of things require, that they ſhould have preachers to their taſte; therefore, an exception to general rules ought to be made in their favour.

2d. There are clergymen, whoſe preaching conſiſts in a cold addreſs to the underſtanding, which falls about the ears of their freezing hearers, like ſnow in December; and theſe Nova Zembla ſermons are ſo extremely cold, as to be almoſt capable of freezing the heart of a Laplander; and you might as rationally expect to be capable to extract fire out of Greenland ice, as to derive heat and animation from them. Thoſe men are, profeſſionally, engaged in the buſineſs of warning ſinners to flee from the wrath to come, and lay hold on the hope, which God has ſet before them, in the goſpel of his Son,

and are under ſolemn, and awful obligations, to declare the whole counſel of God; and they know, that the paſſions have a powerful influence on human deciſions, and actions: nor are they ignorant, that the advocate, who feels himſelf intereſted, in the cauſe depending, will, to the utmoſt of his abilities, approach the heart, by every acceſſible avenue, and will, if poſſible, enliſt the paſſions on his ſide of the queſtion, that he may avail himſelf of their well known influence. Moreover, theſe men alſo know, that God, whoſe benevolence cannot be queſtioned, and who certainly underſtood the beſt method of addreſſing his rational creatures, has not only, in his word, addreſſed the underſtanding, and the hopes of ſinners, but has alſo addreſſed their fears, in the penal ſanctions of his law.—Yet, with the ſound of revelation and reaſon in their ears, and with the example of God and men before their eyes, theſe divines are ſo infatuated, as to proceed in their own way, in oppoſition to all theſe, and will not addreſs the paſſions of their hearers, with life and vigour, except for the purpoſe of exciting their zeal, againſt genuine, heart-affecting, experimental religion, or to promote a party ſpirit. But more particularly, theſe men are not ignorant, that God has declared, that "the Lord Jeſus ſhall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt: who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord and from the glory of his power;" and yet they are ſo cruel, as to refuſe to endeavour to awaken ſleeping, careleſs ſinners, by turning their attention to thoſe parts of divine revelation, wherein God has addreſſed their fears, in the moſt alarming manner, for the friendly purpoſe of awakening them. And if ever it happens, which is rarely the caſe, that theſe men are conſtrained to mention the puniſhment of the wicked, they are as modeſt and polite, as the celebrated preacher, at the court of Queen Anne, who threatened ſinners with puniſhment, in a certain place, which he ſaid he did not chooſe to name in the preſence of ſuch a polite audience. Now I am perſuaded, that every unprejudiced perſon will join with me in ſaying, that if there if ſuch a thing in the world, as religious enthuſiaſm, or deluſion, theſe divines are enthuſiaſts. If this charge is tho't to be too hard, I beg leave to aſk, on what principle, ſanctioned

by revelation and reaſon, can they be defended? If it is ſaid, that they can be defended from the charge, on the following ground, viz. Theſe men are in favour of a cold method of preaching; therefore, they are not enthuſiaſts:—I anſwer; This ground looks tolerably well at a diſtance; but it will ſink at the approach of cloſe inveſtigation.—That ſome men have diſcovered as much enthuſiaſm, in their attachment to a cold climate, as any other men have done, in their attachment to a warm one, is proved by hiſtorians, who inform us, that ſome of the poor inhabitants of the frozen regions of the North, are ſo fond of their own cold, barren, miſerable country, that the alluring, and advantageous offers of crowned heads, have not been able to diſpoſe them to emigrate. And it is well known, that many profeſſed Chriſtians are ſo enthuſiaſtically fond of cold, inanimate preaching, that they prefer it to the method practiſed by Chriſt and his Apoſtles. Therefore, in order to aſcertain whether a man is an enthuſiaſt, or not, it is uſeleſs to aſk, whether he is in favour of what is cold, or what is warm, as no deciſive light can be obtained from that ſource; but it is neceſſary to enquire, if his deciſions and actions are under the government of reaſon: if they are not, then his paſſions, which have an impulſive influence on his deciſions and actions, are in a ſtate of anarchy and diſorder, and the man is in a ſtate of enthuſiaſm; unleſs he is an idiot, or a madman, and with ſuch we have nothing to do at preſent. Now, as it appears abundantly evident, that the deciſions and actions of the divines in queſtion, relative to their mode of preaching the goſpel, are not under the direction of that reaſon, which is in ſubordination to divine revelation; and as the ground, which has been taken for their defence, has been found, on examination, to be untenable, the charge of enthuſiaſm returns with undiminiſhed force.

3d. There are miniſters of the goſpel, who believe that they are called to advocate the moſt important and intereſting cauſe, that ever arreſted the attention of the human mind; and, although they are duly ſenſible, that their ſucceſs depends on God; yet knowing, that he has appointed rational means, and requires them to be uſed rationally, and convinced, that one man cannot make another underſtand a ſubject, which he does not underſtand himſelf, they, by reading, ſtudy, and the uſe of all the means to which they have acceſs, endeavour to

obtain that information, without which they cannot diſcharge their official duty, with dignity, and to advantage. And being deeply intereſted in the iſſue of the cauſe which they plead, anxious to promote the glory of God, and the happineſs of men, and having the example of God, in his word, before their eyes, theſe divines, according to their various abilities, avail themſelves of every avenue to the human heart, and addreſs the underſtanding, and the paſſions of their hearers, with that perſpicuity, animation and zeal, which demonſtrate their ſincerity and benevolence. But more particularly, theſe men, having baniſhed that lazineſs, which has cut the locks of many clergymen, ſtudy the ſcriptures diligently, furniſh the lamps of the ſanctuary with beaten oil, and according to their talents, addreſs the underſtandings of men, by an illuſtration of the doctrines of revelation, that they may know what they ought to believe, and what they ought to do; and that there may be ſufficient light in the underſtanding, for the government of the paſſions. And that ſinners may be aroused from their carnal ſecurity, and convinced of the neceſſity of complying with the gracious overtures of peace and reconciliation, made in the goſpel, they addreſs their fears, by an illuſtration of thoſe parts of divine revelation, wherein God himſelf, in the moſt glowing language, has deſcribed the deplorable ſituation, and impending deſtruction of impenitent ſinners. And in order to give a ſpring to the exertions of men, allure their taſte, and determine their choice, theſe divines addreſs their hopes, by illuſtrating the promiſes of the goſpel, which contain the moſt affecting, and heart-melting diſcoveries of the new covenant method of ſalvation, through the inſtruction, obedience, atonement, interceſſion and government of him, who is the brightneſs of the Father's glory, and the expreſs image of his perſon; in whom the glory and dignity of the moral character of the Deity, ſhine with inexpreſſible, incomprehenſible, and heart-attracting ſplendor. Moreover, a juſt, rational, and dignified ſenſe of the nature, propriety, and fitneſs of things, governs theſe men, in the diſcharge of their official duty, and prevents them from ſtooping ſo far beneath the dignity of the chriſtian, and clerical character, as to court popularity, at the expenſe of accommodating themſelves to the depraved taſte of ungodly men, by ſinging a lullaby to them,

ſaying peace, peace, when the unchangeable Sovereign of the Univerſe has declared, that there is no peace to the wicked. Nor can the fear, or the favour of men, prevent them from applying their doctrines, with that preciſion and honeſty, which prove their fidelity to God, and friendſhip to men. Theſe divines, in whatever nation, or religious denomination, they may be found, are the only rational preachers of the goſpel of Jeſus Chriſt. And yet in every age, the charge of enthuſiaſm has been brought againſt men of this deſcription, by the ſleepy advocates of ſlumbering virtue, and their yawning friends; but this charge never has been, and never will be, ſubſtantiated, by competent and credible teſtimony.

I ſhall conclude with obſerving, that in compoſing the above eſſay, I had no perſon, nor religious denomination particularly in view. What I believed to be neceſſary and important truth, was my object, and to it I ſacrificed every inferior conſideration, that ſtood in the way. But after all, I know it will be ſaid, that the author has delineated characters, with an unſparing hand, and a pencil too bold. To this I reply, that as there is nothing perſonal in the performance, no man is obliged to apply any of the characters to himſelf, and every man is at liberty to put on the garment that fits him; therefore, nothing can be more liberal. But I confeſs, that I wrote under the influence of the idea, that a lukewarm, temporizing method of treating religious ſubjects, however popular it may be, is beneath the dignity of the Chriſtian religion, and will not bear the teſt of that tribunal, to which we are haſtening. However, as I am liable to miſtake, if it is believed, that my ideas have been erroneouſly conceived, or improperly expreſſed, let the ſubject be brought to the judgment ſeat of revelation and reaſon, and to the deciſion of that tribunal, I ſhall ſubmit with pleaſure.——I am

A RATIONAL CHRISTIAN.

[From the New-York Miſſionary Magazine.]

LETTER FROM THE REV. MR. WILLIAMS, TO THE PUBLISHER.

DEAR SIR, *Cambridge, February* 23, 1802.

ENCLOSED I ſend you a remarkable dream, or viſion, had by a reſpectable member of my congregation. I procured a copy of it from him ſoon after he firſt revealed it

to me, and though many have urged that it ſhould be brought before the public eye, through ſome proper medium, its publication, for various reaſons, has hitherto been delayed. He has had a delicacy on the ſubject, and I have had a wiſh, that not only the dream, but ſome ſhort account of his former life, and of thoſe circumſtances without which it would not be half ſo remarkable, might be given *by himſelf*, to lay before the public. I have alſo been under apprehenſions, that by ſome who are ſtrangers to his character, it might be attributed to enthuſiaſm. But, Sir, be aſſured, he is of a very different turn of mind. Could his character be fully delineated, and preſented with the dream, I am ſure it would add peculiar weight; but conſiderations of delicacy forbid. I am therefore perſuaded, that the dream and its effects, will not appear ſo remarkable to others, as to thoſe of us who are beſt acquainted with all the concomitant circumſtances.

A ſhort hiſtory of his life given by himſelf, to lay before the public, would have been deſirable, but ſentiments of delicacy induce him to decline. I will therefore drop you a few general remarks.

He is a man of about forty years of age, and has hitherto moved in a reſpectable ſphere of life, his fellow-citizens having given public teſtimony, in ſome inſtances, of their confidence and eſteem. But however reſpectable he has been as a citizen, yet he informs me that in early life his mind was contaminated with deiſtical ſentiments, received from a library rather of that caſt. Through the ſpace of about ſixteen years he lived a deiſt, though his moral habits were leſs impaired than might have been expected from ſuch corrupt principles. About five years ago he removed into this congregation, and became a conſtituent member. Not only public, but private means were employed to impreſs his mind with a ſenſe of the truth and importance of the Chriſtian Religion, and though I truſt theſe were not without ſome effect, yet nothing ſeemed to ſtrike deep conviction, until that God, who chooſes his own ways and means to accompliſh his purpoſes, added his bleſſing to this viſion of the night. For a long time he endeavoured to conceal the anguiſh of his mind: but in vain! God's truth was like a fire and a hammer within him, till he made known his ſituation. Some time after he joined in the communion of the Church, and has ever ſince appeared to

have an increaſing attachment to that cauſe which he once deſpiſed.

Theſe things, Sir, cheered the hearts of God's people here; rouſed the thoughtleſs, and caſt a gloom over the face of infidelity. The hope of a ſimilar effect in ſome degree abroad, to the advancement of God's praiſe, and the good of ſouls, has at length prevailed over every oppoſing conſideration, and I am allowed to offer the dream for publication in your very uſeful Magazine, if in your judgment it may ſubſerve the grand and pious objects of that work. I have no doubt but infidelity will deſpiſe the dream, and all who aid its publication. It will be pronounced untrue, and the peculiarities, particularly its regularity, will be artfully plead as evidence againſt it. But however extraordinary it may appear, I truſt that faith in a wonder-working God, will admire and adore. I leave it with you, and with him who I truſt has already anſwered important purpoſes by it in this place. And that he may make it further uſeful to ſhake the pillars of infidelity, to the comfort of his dear people, and the glory of his great name, is the devout wiſh of,

Dear Sir,
Your long attached friend,
G. WILLIAMS.

A RAMARKABLE DREAM; OR, VISION OF THE NIGHT.

ON the evening of the 27th day of October, 1799, it being the Lord's day, I J**** F********, after ſpending the day with a worſhipping aſſembly, returned home, and at my uſual hour retired to reſt. From ſome particular circumſtances, I lodged alone, and, in a viſion of the night, my mind was impreſſed in an extraordinary manner, with the things I ſhall now briefly narrate.

I thought I was away weſt of the Miſſiſſippi river, in Louiſiana, coming eaſtward to the Ohio country. It appeared to me that I was quite in a wilderneſs, and had only a blind footpath to direct my way, until at length it cloſed in with a ſimilar one, out of which came an old grey-headed gentleman, who walked on in company with me. I aſked him if that was the road to the Ohio country. He replied, No: this is the road

to eternity. Well, but I am going to the Ohio country, ſaid I. No, replied he, you are going to eternity. I noticed that on each ſide of the way ſmall foot-paths entered, and that out of each one came a ſingle traveller, and that they all went on the ſame way with us. At length we came into a very broad and level road. This was crowded with all deſcriptions of people, young and old of every nation, and every colour. I aſked my aged companion, whether that was the broad road we read of in the Scriptures, that leads to deſtruction. He replied, it is. I remarked to him that we alſo read of a ſtraight and narrow path that leads to life, and aſked where that was. He ſaid, we ſhould come to that preſently. We had not travelled far, before the broad road came up to the bank of the Miſſiſſippi. Here I thought it turned and ran a due north courſe, on the bank, by the ſide of that river. We travelled this courſe, but a ſhort diſtance, before my venerable companion, pointing forward, aſked me if I did not ſee yonder a narrow foot-bridge, leading over the river. I told him I did. That, he ſaid, was the narrow road that leads to life—and aſked me, if I had a paſs or certificate, to go over. I told him, I did not know; but I recollect, diſtinctly, of putting my left hand into my jacket pocket, on that ſide, taking out a parcel of papers, and examing them, until, as I thought, I found one. I then told him I had a paſs, and aſked him, if *he* had one. He ſaid he had. When we came up to the bridge our paſſage was obſtructed by a narrow and high gate, juſt within which ſtood a keeper, clothed with a long white robe. His countenance was majeſtic and forbidding, and impreſſed my mind with an idea of his being more than mortal. My aged companion handed him his certificate through the gate: he read and returned it, opened the gate and let him go on. I then handed him my paſs: he read and returned it, ſaying it would not carry me over; that I could paſs there, but with that could not get more than half way acroſs. In the ſpirit of confidence, I told him that I could get acroſs as well as that old gentleman, who had juſt gone over. He again told me I could not get more than half way over with that paſs. I replied that I would riſque it, if he would allow me to paſs there. He then opened the gate and let me go on. When I had come to the middle of the bridge, both ends thereof gave way, fell and parted from under me, and I was left ſtanding on

one ſingle beam ſupported by two poſts in the middle of the river. That I need not fall I reached my hand down to the beam, and ſat down upon it. Caſting my eye forward upon the eaſtern ſhore, I beheld a city, far ſurpaſſing, in magnificence and beauty, any thing that I had ever before ſeen, or that the higheſt flights of my fancy had ever reached. The deſcription I can here give of it will be but faint. It was laid out very regularly, the ſtreets croſſing each other at right angles, and of a good width. The houſes were all built three ſtories high, with a handſome portico built out betwen the firſt and ſecond ſtories, encloſed with elegant baniſters, adorned with the green wood-blind in front. This, from the uniformity and nearneſs of the houſes, afforded two delightful walks, the one above and the other below, from one end of the ſtreets to the other. The houſes were all painted white, and the baniſters of the walks were a bright green. Juſt in front of theſe porticos there was, on each ſide of the ſtreets, a delighful walk of a green graſs plat. Between this and the pavement there was a row of elegant trees clothed in verdure. The middle of the ſtreets were paved in an extraordinary manner, with white and clouded marble, laid in the form of diamonds, interſperſed with ſomething that was tranſparent and had the appearance of gold as to its colour and luſtre. I ſaw the inhabitants walking the ſtreets very pleaſantly, and they appeared to be infinitely happy. They were all clothed with long robes, as white as the driven ſnow, and on their heads they had crowns adorned with glittering diamonds. I ſaw their golden harps and heard them unite their vocal and inſtrumental muſic, in ſinging an anthem, which I myſelf once learned, and which was ſet to the following words.

Lo! he cometh, countleſs trumpets blow before the bloody ſign;
Midſt ten thouſand ſaints and angels, ſee the crucified ſhine, &c.

I heard them diſtinctly, and the muſic was harmonious and tranſporting beyond all deſcription. While I thus gazed with admiration on the above objects, one of the inhabitants, whom I ſhall call an angel, drew near and ſtood upon the bank of the river. I thought that the river was quite narrow, though its channel was vaſtly deep, and that I was very high above the ſurface of the ſtream, for its banks appeared to be ſolid rocks, and to riſe perpendicularly from the river to the height of eighty or one hundred feet. As the river was narrow and

I half the distance across it, the angel who stood on the bank was not far from me. I asked him if he would help me over. He said he could not; but if I would go to V— T—, the tanner, (who is a neighbour of mine, and in the communion of the Church,) he would give me advice whereby I might come there at a future period. I remarked that this was like St. Paul's conversion, and then asked him if that city was the new Jerusalem which we read of in the Scriptures. He said, No; that was only the first heavens. I inquired if there were in reality a Saviour, informing him that I had formerly disbelieved it. He assured me there was a Saviour, and that I might rely on it as a fact, that Jesus Christ had been into the world and had suffered for sinners. I inquired whether the Saviour resided in that city. He said, No; he resided in the third heavens, of which this is but like the suburbs, but comes down here to meet the worshipping assembly twice every day; and asked me if I saw a large building in the midst of the city. I looked and beheld two very broad streets crossing each other at right angles in the centre of the city, and there stood a very superb and magnificent building, adorned with lofty pillars curiously wrought, and large brazen or golden arches. In short, it just answered to the idea I had before formed of Solomon's Temple. There the angel said the Saviour came and worshipped twice a day, and those who conducted well should after one thousand years be admitted to dwell in his more immediate presence in the third heavens. I asked him if the trees we saw were those we read of in the Scriptures, the leaves whereof are for the healing of the nations. He said they were. I remarked to him that I saw nothing answering to the description given us in Scripture of a place of torment for the wicked, and asked him where that was. Pointing with the hand he says, Look to the north and you will see. I looked and beheld a more awful smoke, than I had ever before seen. It rose thick and black as from a volcano, and ascended in large columns rolling and curling in a tremendous manner; and it extended east and west beyond the reach of sight. But, said I, there is no fire appears. Look down low, said the angel, and you will discover it. I did so and beheld a great burning lake, so extensive that no opposite shore could be discerned. It had the appearance of red-hot melted iron, and was exceedingly troubled. It rose in great surges of liquid flames

and ſunk in large whirlpools. I obſerved to the angel, that as it burned ſo furiouſly it appeared to me that it muſt be exhauſted in time: No, ſaid he, it is ſupplied with rivers of fire. Rivers of fire! ſaid I, where can they come from? He replied, Look to the ſouth and you will ſee. I looked and ſaw two very high mountains, out of the tops of which iſſued flames and ſmoke. What, ſaid I, theſe are Mount Etna and Mount Veſuvius, are they not? No, ſaid he, there are ſuch mountains on earth, but theſe are not thoſe mountains. On earth! ſaid I, why we are on earth. No, ſaid he, this only a viſion. Well, but this is a *reality*, ſaid I, for I am awake as as much ever I was. No, ſaid he, this is nothing but a viſion. But where, ſaid I, can theſe mountains communicate with the lake, ſeeing that lies to the north and they to the ſouth. He replied, Look beneath you and you will ſee. I caſt my eyes down and beheld the river that flowed beneath me was a liquid flame of the ſame appearance as the lake above deſcribed. This alarmed me, and I felt as one ſtanding on a ſlippery place and fiery billows rolling below. I thought it would burn the bottoms of the poſts off and let me down, but after viewing it a little while and not experiencing the fate I had expected, my fears began to ſubſide. I then aſked the angel what had become of the multitude I ſaw in the broad road. He told me they had all plunged into the great lake, for thoſe who paſſed the narrow gate could in no way avoid it. As I was very anxious to get acroſs, not only on account of my unhappy ſituation, but more on account of the lovelineſs of the place preſenting before me, I renewed my requeſt that he would help me over. He ſaid he could not, but if I would purſue the advice which he gave me before, I ſhould come there at a future period. I told him I would. The beam I ſat on then moved gradually back with me, till it gently ſtruck the weſtern ſhore, and I ſtept off and awoke. I immediately roſe up in my bed, and ſo ſtrong were the impreſſions on my mind, that I ſtill ſuppoſed myſelf to be on the bank of the Miſſiſſippi, and actually turned round to look for the beautiful city I had juſt ſeen on the oppoſite ſhore; but the clock ſtriking two, I recognized the bell, and was thus brought home. I immediately roſe and dreſſed myſelf, thinking to go directly, though at ſuch an unſeaſonable hour of the night, to my neighbour for advice, as directed, though he lived at the diſtance of two miles. But conſidering

that the viſion was more ſtriking to me than a relation of it would be to any others, that to ſome it might appear unimportant, and by others be made the ſubject of deriſion, I revealed it to no one but my wife until more than ſix months had elapſed. The effect it had on my mind was truly wonderful. For ſome weeks I could ſcarcely think of any thing elſe and was hardly capable of arranging my own buſineſs. At length I opened my mind to the *Rev. Mr. ———, and after frequent converſations with him and others, during the ſpace of ſome weeks, I obtained a conſolation which I truſt the world can neither give nor take away.

* Miniſter of the Pariſh.

[*For the Weſtern Magazine.*].

REVIVAL OF RELIGION IN NORTH-CAROLINA.

Orange County, April 20th, 1802.

MY DEAR FRIEND,

IN the beginning of March, 1800, the Rev. W. H—— reſigned the paſtoral charge of the Hawfields and Croſs Roads (congregations in Orange county) and removed to the ſtate of Tenneſſee. A number of his people emigrated with him to the weſtern ſettlements. The congregation were much diſcouraged and weakened, by the loſs of their paſtor and ſo many influential members of their ſociety. In this unfavourable ſituation they preſented a call to the Rev. W. P——, which he accepted in January, 1801. From that time till June following, there was little appearance of the life and power of Religion in the congregations. Deadneſs and ſecurity prevailed. The world reigned in their affections, and left but little for the King of Glory, but the form of Religion. Mr. P——, ſteadily aiming at the promotion of vital piety in the hearts, and ſtrict godlineſs in the lives of his people, ſoon began to ſink under the apprehenſion of ſpending an uſeleſs life with them. His heart was rent with internal conflicts, which increaſed until June, when they came to a criſis. After

delivering a morning lecture at the Croſs Roads, he called the elders of the congregation together, and made known to them the diſtreſſing exerciſe of his mind. This was made the means of deeply affecting their hearts with a ſenſe of their own unfruitfulneſs, and of the unhappy ſtate of the church. They appeared juſt like men awakened out of ſleep, who, upon opening their eyes, ſee themſelves, and all that is dear to them, expoſed to imminent danger. They reſolved, as if with one heart, to engage in fervent prayer, for each other—for aſſembling chriſtians—and for careleſs ſinners. In the evening Mr. P—— preached from Prov. vi. 9—"How long wilt thou ſleep, O ſluggard? When wilt thou ariſe out of thy ſleep?" The Lord's time to deliver him was now come—He broke his bands, and gave him unuſual life and liberty in preaching; eſpecially in addreſſing ſlumbering chriſtians. Their hearts were reached and deeply affected. From that day a change evidently appeared in the pious. An abiding ſenſe of their need of quickening grace, and of the languiſhing ſtate of Religion in the congregation, was impreſſed on their minds. The ſpirit of prayer was given them. They met frequently for ſocial worſhip—were importunate in prayer for a "time of refreſhing." But nothing extraordinary appeared until the laſt of Auguſt, when the Lord's Supper was adminiſtered at the Croſs Roads.

On the three firſt days of this Communion ſeaſon (ſays Mr. P——, in a letter dated April 30, 1802) a greater ſolemnity than uſual appeared among the religious part of the audience; but no awakenings among the careleſs. On Monday morning I converſed with a number of exerciſed chriſtians. They all had a lively and fixed hope that ſomething great would be effected that day. Two ſermons were preached; the congregation was ſolemn; but ſtill, nothing like an effuſion of the ſpirit appeared. In the evening I aroſe to give an exhortation; but having, for ſeveral weeks paſt, entertained pleaſing hopes that God would viſit us on that occaſion, and viewing our unhappy ſituation—the time of diſmiſſion arrived, and no effuſion of the ſpirit granted; my faith and hope were almoſt gone. Inſtead of exhorting, I ſunk down in the pulpit. But, glory to God! "man's extremity is his opportunity." The ſpirit was ſhed forth in an extraordinary manner. A great number of careleſs ſinners were ſtruck to the earth with deep

convictions. I cannot deſcribe the feelings I then experienced, nor give you any adequate idea of the exerciſes I then beheld. The children of God were pleading for the ſalvation of ſinners, and ſinners were rending the very heavens with their cries for mercy. About twenty of thoſe who were ſtruck to the earth never left the ſpot on which they fell, until they obtained a ſenſe of pardon, and profeſſed an aſſured hope of an intereſt in Chriſt. I could do very little but "ſtand ſtill and ſee the ſalvation of God."

Three weeks after this, we adminiſtered the Sacrament at the Hawfields. The exerciſe began on Friday, and continued until Tueſday, night and day. About ſixty gave hopeful evidences that they experienced a ſaving change at that time. Many of the Guilford people, hearing that the Lord had viſited us, came down to the Hawfields, and were made partakers of a large ſhare of divine mercy.

Since the laſt of Auguſt I have aſſiſted at the adminiſtration of the Sacrament fourteen times. Some thouſands of people attended each of them. The exerciſes were the ſame, on every occaſion, as at the Croſs Roads. The number of perſons who were hopefully brought out of darkneſs and ſpiritual death, by the free grace of God, were at one Sacrament 70, at another 60, at another 40, &c.

In January we adminiſtered the Sacrament at the Croſs Roads,* in Randolph county. The Rev. Meſſrs. M'Corkle, Hall, Wilſon and Kirkpatrick, of Concord Preſbytery, and a number of their people, attended with us at that place. Some of them returned to their homes rejoicing in the Lord Jeſus, whoſe grace they had experienced; others under deep convictions of their ſin and miſery. By theſe means the ſacred flame has ſpread, and is increaſing in every congregation from the Yadkin† to the Cataba,† with but a few exceptions. About 200 are added to the church in the Hawfields and Croſs Roads, ſince the laſt of Auguſt. My dear friend, chriſtianity will triumph.

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* Between 30 and 40 miles diſtant from the Croſs Roads in Orange county.

† From 80 to 150 miles, weſt, from the Hawfields.

Buffalo, Guilford County, North-Carolina, May 31, 1802.

DEAR SIR,

THE firſt remarkable appearance of the outpouring of the Holy Spirit, on this part of the church, was at the Croſs Roads and Hawfields, in Auguſt and September laſt. We attended the Sacrament at the Hawfields. The ſolemnity of the ſcene far ſurpaſſed any thing I had ever then beheld. The exerciſe continued without intermiſſion, day and night, until Tueſday. During that time we ſaw from two to three hundred lying on the ground at once, crying for mercy while able to ſpeak—and others riſing and declaring aloud the praiſes of GOD, for redeeming grace and dying love. Upwards of thirty, who went with us from Buffalo and Allemance, profeſſed to find Jeſus precious to their ſouls. On the next Sabbath, at the celebration of the Lord's Supper, at Buffalo,* the ſolemnity ſurpaſſed all that had preceded. This again was exceeded, at Allemance,* a few weeks later. Many were awakened; many crying for mercy; many rejoicing in Chriſt their Redeemer; children of 10, 12, or 14 years old, rejoicing in Chriſt, and exhorting in a manner far ſuperior to their years. The eye cannot behold a more affecting ſcene.

Praying ſocieties have been very frequent in theſe congregations, through the winter and ſpring. We could attend one almoſt every night, by riding a few miles. Theſe meetings have been remarkably favoured with GOD's preſence. Some of them have laſted three days before the people were able to go away. As many as fourteen have been releaſed from diſtreſs, and filled with joy and peace in believing, at one meeting; at others ten, &c. Our paſtor is abſent, aſſiſting at Sacraments, more than half of his time.

We enjoyed the happineſs of ſeeing ſixteen members of Orange Preſbytery collected at a Sacrament in the Hawfields, on the ſecond Sabbath of April; all united, like a band of brothers, to promote the honor and glory of their common Lord. This bleſſed work is prevailing, and ſpreading rapidly in the congregations beyond the Yadkin river. But it is not univerſal amongſt us. Thouſands, we fear, are ſtill in the broad way that leads to deſtruction.

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* About 25 miles, weſtward, from the Hawfields, and 20, north, from the Croſs Roads in Randolph.

Randolph County, North Carolina, 1ſt October, 1802.

REV. & DEAR SIR,

THE ſtate of the church, for a conſiderable time paſt, had been remarkably declining here. A contempt of her ordinances and authority—ignorance, ſtupidity, and infidelity, greatly abounded. At a time ſo threatening, the King and Head of the Church was pleaſed to extend to us thoſe ſhowers of divine grace, which for ſome time paſt had been refreſhing the weſtern churches. In January laſt the work firſt made its appearance on this ſide of the Yadkin. But it is not now confined to North-Caiolina: it has pervaded a conſiderable part of South-Carolina and Georgia.

As to the manner in which perſons who are the ſubjects of this work are affected, I preſume it would be needleſs to inform you. They have a deep ſenſe of ſin, and of their expoſure to the wrath of God on account of it. Their cry is, Mercy! Mercy!

There have been ſome inſtances of apoſtacy among thoſe who have been thus affected; but they are very rare, and only among thoſe who never appeared to have any thing more than conviction.

The bulk of thoſe who have been the ſubjects of this work, appear to be eſſentially altered in their lives and converſation. There are ſeveral inſtances in theſe parts, of men, who had gone on, breathing out ſlaughter and deſtruction againſt the Church of Chriſt, who have been arreſted in a moment; brought to acknowledge the truth of Chriſtianity; their own immediate concern in it; and thenceforward have built up the cauſe which before they waſted.

Our congregations are now generally reſolved into praying ſocieties. Young people, who lately were accuſtomed to meet for frolicks, &c. now meet to conſult the things that belong to their everlaſting peace.

But great and glorious as this work is, there are ſome who dare to revile it. Of this deſcription are infidel characters, and men of profligate lives. The ſeceders generally oppoſe it; and individuals of our own communion, who have been eſteemed ſober characters, ſtand aloof from it. Some aſcribe it to oratory; ſome to enthuſiaſm; and ſome to the agency of

the Devil. May God extend his mercy to them, and teach them that there is a Holy Ghoſt!

This work puts on various forms; has driven oppoſition from her various ſtrong holds, and ſports with her vain philoſophy. We have reaſon to bleſs God for the great unanimity that obtains among our Preſbyterian miniſters on this ſubject. They ſpeak with one voice, and declare it to be the doing of the Lord.

[*True extracts from original letters of ministers, and others of eſtabliſhed character.*]

[*From the New-York Miſſionary Magazine*]

EXTRACT OF A LETTER

From the Rev. ISAAC I. KEITH, D. D. to the Publiſher, dated, Charlestown, May 6, 1802.

"ENCLOSED I ſend copies of two letters, the originals of which were received here on Monday the 3d inſt. You will find in them a moſt intereſting and pleaſing account of the ſpreading revival of religion, in North-Carolina, communicated by two of the moſt reſpectable miniſters of the Preſbyterian denomination. I am perſuaded that you will think them well worthy a place in your Magazine. To the greater part of your readers, and the friends of Zion, generally, the peruſal of them muſt be highly gratifying, as they exhibit a wonderful diſplay of the power of divine grace; and furniſh a new and rich ſubject for praiſe, to the God of ſalvation.

"The great and good work is drawing nearer to us in this city. May it be haſtened in its progreſs to us, and an abundant bleſſing ſoon be poured out upon us, and upon all the people of our land, and of the whole earth."

Iredell County, North-Carolina, March 18th, 1802.

REV. & DEAR SIR,

"YOUR favours of Dec. 5th and 15th, are both before me, [*a ſentence in the original omitted.*] That almoſt incredible

whirlpool of buſineſs, in which I have been ſince the laſt week of December, has prevented an anſwer till this time, which is only a ſhort breathing ſpace between two religious campaigns.

" Mr. Adams informs me, that you ſpoke of having ſome extracts from my laſt letter to him, inſerted in the New-York Miſſionary Magazine. Since the date of that letter, I have, my dear brother, ſtill more and better news to tell you.

" After our return from Randolph county, which was on the firſt week of January (of the events of which the letters to Mr. and Mrs. A. contained a brief hiſtory) the revival of religion ſeemed to ſpread. We then appointed a general meeting, eight miles ſouth of my houſe, to begin on Friday the 22d of the ſame month. This meeting was attended by eight Preſbyterian, one Baptiſt, and three Methodiſt clergymen. One hundred and four waggons, beſide a number of chairs and other carriages, were on the ground. At an average, ten perſons might be reckoned to each waggon, and other carriage; beſides many who came on horſeback. Our ſeat was a ſolitary grove—remote from any houſe. A moderate rail fell from the time that worſhip began, with ſome intervals, until Saturday morning, when it increaſed until nine o'clock; it then turned to ſleet, ſucceeded by a mixture of ſnow, and this was followed again by rain, which continued heavy and very cold until four in the afternoon. This was, without exception, the moſt inclement day which we had experienced through the winter. The people, generally, were provided with tents. Thoſe of my own charge preſſed me to know what they ſhould do. I told them they knew as well as I what ſhould be done in this caſe; but though I expected that they would immediately break up, I obſerved to them, that I would be one of the laſt on the ground. In this extremity, a popular ſpeaker took his ſtand at a large tent, and began an addreſs. I followed his example at a convenient diſtance. Crouds immediately collected. We were ſucceeded by other ſpeakers. And notwithſtanding the extremity of the weather, the multitude continued there until within half an hour of ſun-ſetting; when we requeſted them to retire to their tents, to take ſome refreſhment, promiſing that we would there wait upon them in the night.

" A conſiderable number had been religiouſly exerciſed on Friday evening; and the number was conſiderably increaſed

in the night. On Saturday the buſineſs went on rapidly.—There might be ſeen not leſs than a dozen at a time lying in one tent; ſome ſpeechleſs and motionleſs—others with every breath crying for mercy; and ſome riſing with acclamations of joy and praiſe.

"On Sabbath all was prepared for the celebration of the Lord's Supper. But about the time that ſervice was to be begun, ſuch a torrent of cries burſt out, that we found it vain to attempt the adminiſtration of that ordinance, as the tables were in the midſt of the croud, and numbers were exerciſed during the preceding ſermons. The miniſters then mingled with the multitude, who divided into parties convenient for hearing one ſpeaker; and thus we continued our exhortations till twilight. The people then retired to their tents, where we attended them again till after midnight.

"Monday exhibited a ſcene ſimilar to what we had witneſſed on the preceding days; but that night exceeded all, as to the number who were affected. It appeared that the minds of people became more and more affected, and prepared to receive the influence of the goſpel, in proportion to the length of time in which our public exerciſes were continued.

"On Tueſday morning, our proviſions and forage being exhauſted, the aſſembly was convened at eight o'clock; and after prayers and ſhort addreſſes from three ſenior miniſters, it was diſmiſſed.

"On the ſecond enſuing Friday another general meeting commenced, near Morgan-Town, ſixty miles to the weſtward. At this meeting ſix Preſbyterian, one Baptiſt, and ſix Methodiſt miniſters attended. This part of the country is near the mountains, thinly inhabited, and but little improved in religious knowledge. Yet our gracious God vouchſafed his gracious preſence to us there alſo. The firſt who ſunk down were three men, one nearly ſixty years of age, and all of them conſpicuous characters. This was on Saturday, in the interval of public worſhip, when no religious exerciſes were going on, excepting that a few people were ſinging hymns at the tent where theſe men were ſitting together. The number of people affected was conſiderable, taking into view their immature ſtate. For it may here be obſerved, that in our parts of the country, there had appeared on the public mind a tenderneſs and ſuſceptibility for many months, which I had never ſeen

before, except under revivals of religion. This, as I perceived, at the introduction of the buſineſs, was not the ſtate of that people.

"On Friday laſt commenced our third general meeting, in the bounds of our Preſbytery, (Concord.) At this there were preſent fourteen Preſbyterian, two Baptiſt, five Methodiſt, two Dutch Calviniſt, and two Epiſcopal clergymen: and this was by much the moſt numerous and ſolemn aſſembly I ever beheld. Conſiderably more than two hundred waggons, beſides other carriages, were on the ground. A much greater proportion of perſons were affected on Friday, than I had ever ſeen before at that period of the buſineſs; and the work increaſed until two o'clock on Tueſday moning.* On Monday, three waggons, which were on the point of moving, were prevented by the ſituation in which the perſons who were about to return home in them, found themſelves at this juncture; while ſome who were in the waggons, and others who were preparing to go into them, fell down, and were conſtrained, crying for mercy. On Sabbath, about ſix hundred perſons received the Sacrament of the Lord's Suppor. The tables were placed without the camp, and the communion was ſolemn, and without noiſe, excepting the ſound of the voices of the ſpeakers who adminiſtered the ordinance. There were within the camp three places for public preaching, and all occupied by vaſtly large aſſemblies. The number preſent on that day, I am perſuaded, could not be leſs than ſix or ſeven thouſand.

"It is impoſſible to aſcertain the number of thoſe who were affected; but moderately ſpeaking, there muſt have been ſeveral hundreds. I have generally obſerved, that the longer ſuch aſſemblies continue together, the more generally the work goes on; as the public mind ſeems to be more drawn to the great concerns of religion. The night alſo ſeems to be more favourable to the work. The darkneſs adds to the ſolemnity of the ſcene. Objects of ſight, that would otherwiſe amuſe the mind, are excluded. The buſtle of providing fuel and many other things ceaſes. Strollers, who attend for amuſement, retire. The camp is ſilent, except what is heard of prayers,

* On that day, at eleven o'clock, we ſeparated, after ſermon had been attended by about two thouſand perſons.

exhortations, the cries of the diſtreſſed, and ſhouts of praiſe. Sinners are ſtunned, mockers are ſilent, and thoſe who do not wilfully reſiſt the truth, open their ears to inſtruction, and their hearts to impreſſions.

"JAMES HALL."

[To be continued.]

A HYMN.

1. THAT glorious day is drawing nigh,
When Zion's light ſhall come;
She ſhall ariſe, and ſhine on high,
Bright as the noon-day ſun.
2. The Eaſt and Weſt their ſons reſign,
And all creation bend;
The Church, the new Jeruſalem,
All glorious ſhall deſcend.
3. The King who wears the golden crown,
And bears the flaming bow,
The new Jeruſalem brings down,
To bleſs the Church below.
4. When Zion's bleeding, conqu'ring King,
Shall Sin and Death deſtroy,
The morning ſtars again ſhall ſing,
And Zion ſhout for joy.
5. Deſcending in ſuch melting ſtrains,
Jehovah's name adore;
Such ſhouts, through earth's extended plains,
Were never heard before.
6. Let Satan rage and boaſt no more,
Nor think his reign is long;
Though we are feeble, weak and poor,
The great Redeemer's ſtrong.
7. In ſtorms he is an hiding place,
A covert from the wind;
Streams, from the rock in wilderneſs,
Run through this deſart land.
8. The chryſtal ſtreams run down from heav'n,
And iſſue from the throne;
The floods of ſtrife away are driv'n;
The Church becomes but one.
9. Then peace and union we ſhall know,
And dwell on Jeſus' love,
And ſhout and ſing his praiſe below,
As Angels do above.